

A GUIDEBOOK TO
INTEGRAL
DEVELOPMENT
for people and organizations



LLOYD RAINES

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Lloyd Raines

Note to the reader

Some people like reading front to back, others like to leaf through and stop at subheadings of interest and bounce around from there. If you're eager to get to the "how to" parts, then skip ahead to PART II. If you'd like to get a quick read on what shape your intelligence is in, then flip to PART IV and take "A Mini-Version of the Self-Assessments from the Four Domains," and then wander. If you like context and distinctions, then read from the beginning.

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PART I

The Who, Why, How, and What of Integral Development

Who Can Benefit From Integral Development?

Virtually anyone. At various points in our private and professional lives, we recognize a need or desire to improve some aspect of our well-being and effectiveness. That recognition may come from self-awareness or a pattern of feedback from others that suggests a need to focus attention and energy on some aspect of “how we are who we are.” The Integral Development system works at the individual and organizational levels to bring about integrated changes between **four domains of intelligence: the physical, emotional, cognitive, and spiritual.**

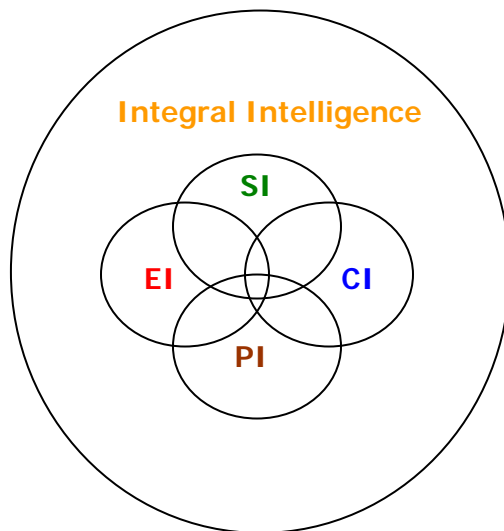
Here are a few strategic leverage points where ID's system stimulates deep internal shifts and productive behavioral changes for people in organizations:

- Executive coaching (individual and team)
- Leadership development
- Management training
- Workforce collaboration & teambuilding
- Organization development

Other applications include:

- Education and training
- Counseling and therapy
- Individual self-development

To visually express the basic concepts and framework, we employ an integral, four-circle, four-quadrant model.



This *Guidebook* presents the details of those concepts and processes and illustrates how they can serve you and those with whom you live and work.

It may seem that the pace of life or work is too hectic to take time for a process like this. The reality is that more time and value are being lost by not taking time. Our ineffectiveness in certain key areas, with certain key people or groups, slows us down and gets in the way of a larger capacity to contribute individually and collaboratively. Time devoted to aligning your four domains of intelligence directly enhances your capacity to be effective in the world. And when that improves, life is more fluid and enjoyable. And, yes, productive.

We know that when humans are out of alignment and lacking coherence in the four domains, our capacity for understanding is diminished. We experience parts instead of wholes. In that fragmentation we lose the meaning that enables us to see and protect what is vital to life. Integral Development attempts to cultivate an integrated sensibility. And with that sensibility we are able to grasp the wholeness of life that enables wisdom to emerge.

What If...?

What if you could tap into a much fuller measure of what makes life creative, productive, and deeply satisfying—at work and in your personal life? Would you? Here's a story of a leader who did.

When Enrique began to be coached from the ID framework, he had been with a large global high tech company for over a decade. Hired into mid-level management, he gradually worked his way up to become the obvious successor to the outgoing COO (Chief Operations Officer). At that point, though, his career advancement stalled. Fellow executives were concerned about how poorly he dealt with his anger. Although recognized as a strong strategic planner and project manager, in implementation he tended to be a harsh and brittle micromanager. Often he was aggressive and hard hitting when direct reports didn't do things the way he would like--failing to live up to his high expectations and standards. With a pacesetter style of leadership, his direct reports couldn't seem to measure up and worked under stress and fear of being humiliated for their errors. Fear created a downward spiral that increased the very errors his direct reports wanted to avoid. The whole experience left Enrique in a tailspin. Yet, when confronted with feedback, he was open and committed to learn how he could unravel this behavior and this barrier to his advancement.

Through an integrated intelligence coaching approach, Enrique became aware of his four domains of intelligence, and how each domain could be used to break out of destructive habits and intentionally build ones that were more effective and productive. Also he came to appreciate how each domain was naturally hooked in with the other three, either helping or hurting any efforts he made to change.

Through a series of coaching conversations in the first three months, he probed various aspects of his experience. He became self-aware concerning his anger, and began to notice how and when his anger harmed his relationships with others. In addition, he took notice of how his anger affected his relationship with himself.

Here is how Enrique's anger became an opportunity to grow in a much more comprehensive way than addressing and enhancing his emotional intelligence alone.

In the **physical domain**, Enrique learned to pay attention to and recognize his body cues at the onset of anger. He reflected on and named the physiological changes he had become aware of: tightness in his chest and neck, shallower and quicker breathing, a sense of feeling defensive and

aggressive at the same time, and a tendency to lean forward. In the **emotional domain**, he began to notice and make distinctions that previously had gone undefined, gaining a subtle understanding of when he was experiencing anger, fear, and sadness and how those three emotions were often closely related. In the **cognitive domain**, he realized how his body and emotions generated thoughts of incompetence as a leader. Once that vulnerability was triggered by fear, his clear-headedness vanished and he became a bully, using words as weapons that cut to the bone. And, finally, in the **spiritual domain**, he was aware (after settling down) of having lost his sense of deeper connection with himself, others, and the very esprit de corps he desperately wanted to grow with his team. This pained him and became a driver behind his change.

To accomplish the changes he wanted, Enrique and I identified specific **practices** to help build his capacities for *self-awareness*, *self-care*, *social awareness*, and *social care* in his four domains of intelligence. Over the next year Enrique strengthened his competencies in these areas and in the process transformed the way he had been perceived. Before beginning the process, he was known as a hot-tempered leader, but now he was known for an even-handed manner and collaborative leadership style. He became expert at reading cues from his body and emotions as well as in others, and intentionally chose to see and champion the best in others—bringing it out in public meetings, private conversations, and correspondence. Enrique not only modeled many “lessons learned” to others, he shared freely the tools and processes he had learned for developing the four domains of intelligence. He had moved his spiritual center of gravity from a primary concern for his self interest to one that was focused on those around him.

Enrique’s story illustrates the behavioral changes possible with a practical framework for the integrated development of intelligence. I call this process Integral Development (ID). The logic of ID is simple. By intentionally growing awareness and engaging in regular specific practices around the four *domains of intelligence* (**physical, emotional, cognitive, and spiritual**), your overall capacity for effectiveness grows. This impacts personal and organizational effectiveness. And, no small bonus, the meaningfulness and satisfaction in your life will grow as well.

The Grounding of the Integral Framework

The ID framework was culled from observations and expertise from five colleagues with over 100 years of collective consulting, coaching, training, and teaching experience. These themes emerged:

- People tend to be well developed in one or two domains of intelligence.

- When our four domains of intelligence are less fully developed and lacking integration, there is often a fragmented understanding about one's inner life and social experience.
- People are naturally "wired" with feedback loops for self-correction and self-balancing, yet accessing and using the messages held in feedback loops requires awareness and practice.
- People's capacity for wise and responsible action is enhanced when being attentive and intentional about their physical, emotional, cognitive, and spiritual domains of intelligence.
- Inadequately developed areas of intelligence can undermine one's effectiveness, and the stability and sustainability of relationships at any level.
- People's beliefs and actions have a "center of gravity" that tends primarily to focus on either: self-interest, care (for others who matter to that person), or universal care (for everyone).

Alongside those observations, we studied the historical and contemporary writings and research on intelligence, ranging from the philosophical, psychological, cognitive, and neurobiological contributions. From this extensive body of writings, **five contributions were instrumental in informing our approach.**

First, early in our research, we built on Howard Gardner's groundbreaking work on multiple intelligences.¹ Of the seven *intelligences* identified by Gardner, the ID model absorbed them under a broader umbrella of four *domains* of intelligence: the **physical** (bodily-kinesthetic and musical), **emotional** (intrapersonal and interpersonal), **cognitive** (linguistic, logical-mathematical, and spatial), and **spiritual** (still under consideration as a full intelligence by Gardner). We focused on intelligences commonly needed by anyone—whether a writer, leader, engineer, mathematician, athlete, painter, musician, or therapist—for navigating his or her social world in ways that afford an appreciable measure of safety, dignity, health, productivity, meaning and overall social well-being. Primarily, those intelligences are interpersonal, intrapersonal, linguistic, and logical-mathematical.

The second influence was **Emotional Intelligence (EI)**. This model is based on the extensive research of Hay/McBer and David McClelland, and refined and popularized by Daniel Goleman.² The extraordinary worldwide popularity of his books and articles on EI have broken new ground and broadened mainstream understanding of intelligence. His four-quadrant model for developing emotional intelligence (*self-awareness, self-management, social awareness, and relationship management*) has helped individuals and organizations to more readily recognize and grow competencies that directly enhance overall individual and organizational performance.

There are two noteworthy distinctions between this Integral Development model and Goleman's model. It has to do with focus. Where Goleman's model focuses on *self-management*, the ID model focuses on

self-care. And where Goleman focuses on *relationship management*, ID focuses on *social care*. The distinction around terminology here is subtle, yet significant. Re-shifting the focus as I have creates levers that orient people more towards actions supporting sustainability and service instead of personal mastery and social skills. It anchors an individual's *focus for action* to values that, I believe, keep one mindful of larger obligations and duties to the full human community and ecological realm.

The third influence is Ken Wilber's³ **Integral model** (known as the All Quadrant All Level or **AQAL model**). For those finding the Wilber model attractive and a bit overwhelming, the ID model can provide a useful foundation for grasping the AQAL approach. The AQAL quadrants (I, We, It, Its) are complementary with the ID model, although framed in different ways. Both approach the interior and exterior at the "part" and "whole systems" levels; both make distinctions around mastery and maturity levels. And both are enriched by the contributions of "Spiral Dynamics" (created by Clare Graves and refined by Don Beck⁴) that reflect fundamentally different constellations of values and worldviews associated with each level of human and spiritual development.⁵ ID's assessment tools primarily reflect a second tier (yellow meme) values orientation from Graves and Beck's SDi models (inclusive of the integrity of first tier memes), and the advanced levels (post-conventional stages) in Lawrence Kohlberg's and Carol Gilligan's models of moral maturing.⁶

ID's model, like Goleman's and Wilber's, is expressed through a four-quadrant structure. On that axis, it unfolds four individual and interdependent domains of intelligence. In other words, its framework holds not only emotional intelligence, but physical, cognitive, and spiritual intelligence as well. The ID model builds *on* EI and builds *in* the other three domains of intelligence (including a systems view of the social, political-economic, and ecological worlds), while providing a compatible bridge with the all-embracing Wilber AQAL model. Like AQAL, ID helps individuals better grasp the integrative nature of stages that transcend the depth and span of the previous stage, while absorbing the insights from former stages.

Fourth is the major influence of **Appreciative Inquiry (AI)**.⁷ This philosophy has an "appreciative eye" at its heart that was crisply captured in Sue Annis Hammond's *Thin Book of Appreciative Inquiry*.⁸ The fully articulated philosophy was developed in the 1980s by David Cooperrider and Suresh Srivastva (both of Case Western Reserve University) and educates us to look for what's working, what's good, true, and beautiful in life, and build outward from there. It is future-oriented, focusing on possibilities and creating the reality desired instead of looking at the problems of the past. The AI perspective permeates the ID model. For those of us who seem to enjoy critiquing what's going on around us, this intentional refocusing of attention can be a great surprise (to see what was always there, yet missed due to our critical focus) and great relief to those on the receiving end of our criticisms. A double benefit of AI is

that it not only brings into our awareness so many aspects of what is good, true, and beautiful around us, it likewise enables us to claim the same about ourselves.

Lastly, in the domains of **physical** and **spiritual intelligence**, I was nourished by the contributions of psychotherapist and martial artist Richard Strozzi Heckler⁹, Carol Gilligan, Jean Baker Miller, Lawrence Kohlberg, and a host of others who have contributed to our sense of a grounded moral/spiritual development.

Heckler's deeply integrated theory and practices around the body, place, and community are masterful and spiritually rich. His appreciation for how humans move through transitions and change is unique and exemplifies the realized potential of integral intelligence. We are indebted to him for his illuminating perspective and extraordinary prose that celebrate the gifts and struggles of human life within the flow and power of nature.

Integral Focus

The power of our gaze, where we choose to focus our attention and energy, quite literally – how we observe the world, is to humans what the lens is to the photographer. Whatever the photographer chooses to focus on has the effect of editing into his or her line of vision what matters and editing out what doesn't. Once one develops an integral perspective (i.e., an **integral focus**), however, the whole image that is in one's line of vision is always known to be a part of something larger while also comprised of smaller parts that cannot be seen (perhaps at the interior level of the individual or the exterior social dynamics or history that are unseen). An attitude of curiosity replaces the propensity to settle for quick judgments. We want to know more about what's there, what's missing, what's being represented – more context, depth, breadth, history, intention, and anything else that helps inform the nature of this moment in time and tells an accurate story about its dynamics and meaning.

Why Does Integral Development Matter?

It doesn't take pages of analysis and scores of footnotes from experts to recognize that we are at a fertile point in the world—and very well may be for the next several generations. Life feels fragile, yet rich with possibilities. We face fundamental and potentially irreversible choices in the ecological, international, political, economic, and social arenas.¹⁰ Every day people around the globe make millions of decisions, both large and small, privately and publicly, based on awareness of ourselves, others, and the natural world around us. These decisions either take us closer to or farther away from safety, dignity, and sustainability within the human community. The sensitivity of our judgments and actions cascade outwards and will affect generations to come. It is an exciting time to be alive, aware, and engaged.

When we read the newspaper or listen to the news, seeking to make sense of international tensions and age-old conflicts, we struggle with knowing where to begin. Often, the same is true when we try to understand the distant stranger around the world, the colleague on our team, loved ones across the dinner table, or the person in the mirror. The bottom line is--we need all the intelligence we can muster. Although we have been stymied by historical problems in the geopolitical and ethnic arenas, breakthroughs are taking place. Unfathomable events have changed our assumptions of what we think to be possible. Nelson Mandela was released from 27 years in prison to become president of South Africa and help rebuild a deeply wounded nation. Under his leadership, in that delicate transition moment that abolished apartheid, the nation that once modeled the worst of human behavior choose a path toward dignity and forgiveness, truth and reconciliation. Mandela offers a striking example of someone profoundly connected with life, physically strong and graceful, attuned with compassion and truth, with eyes that have seen so much and still dance with joy and love.

Old stories, with their limiting patterns of perceptions and behaviors, are being transcended in fits and starts. Barriers are lowered with faith and rise again through mistrust. Negotiations between sworn enemies achieve long-awaited breakthroughs or come within hours of historic resolution and then are undermined. At another level, organizations downsize or merge and confront leaders and employees with finding common ground and identity. The costs of misreading our world, organizations, and relationships are high, and the promise of a future grounded in mutual understanding and collaboration remains elusive. How do we get there--as individuals, as members of organizations, and as world citizens?

Our intention is to share a way for leaders at all levels, and people in any walk of life, to understand and undertake a disciplined process of harvesting and living the wholeness of their wisdom. Such discipline brings an expanded understanding and capacity to act with more informed options in life and at work. In this way, the process of Integral Development is like a series of awakenings that unfold a more subtle and complex story of the hidden relationships in life. Those awakenings are quiet gifts awaiting discovery at the intersection of the heart, mind, body, spirit, within the larger human community.

How Is Intelligence Developed?

Intelligence is developed in two basic steps. The *first step* is to raise awareness—about ourselves and others—in four domains: **physical, emotional, cognitive, and spiritual**. Not just two or even three domains, but all four. With that fully expanded awareness comes a spectrum of insights and with those insights a more intelligible story about yourself and the world you live in. The *second step* is to adopt

intentional practices that explore behaviors around this newly expanded awareness. Taken together these two steps create a more intentional, full-bodied, and whole-hearted way of living.

We have embedded those two steps in a comprehensive framework, set of assessments, and practices for you to use at the **individual level** and **organizational level**. In *A Guidebook to Integral Development*, we focus solely on the **individual level**. What follows, then, will be a quick overview of the model's basic elements, some definitions and terms, a short assessment inventory, and some practices. Sprinkled throughout, we include anecdotal situations to illustrate how these concepts apply in real life. We hope the model's practical value will be easy to grasp and stimulate creative ways to apply it to your life.

Another hope is that the ID model and process excite you and pass the "common sense" test. That is, when you read about the different elements of the model in the following pages, we hope they'll make sense right away and almost seem self-evident. If you have a series of moments like "yeah, I knew that," then we're on track.

At points, the ID model may shake up your world. It intentionally challenges you to question your habitual way of doing things, let go of habits that don't serve you or others (and letting go of the emotions and thoughts that accompany them), and attentively build and reinforce new behaviors. Those changes don't come easily or smoothly. Sometimes it's two steps forward, one step back. Disequilibrium precedes growth. Think of it as healthy wobbling. Then, as you continue to self-reflect, adapt, and grow, you have the opportunity to increase attunement between your mind, body, emotions, and spirit. Since your four domains of intelligence are already hardwired together as a network, with a thick nest of feedback loops and natural synergy, changing from the old to new can be strenuous. Yet, with enough play and exploration, the intentional behaviors grow into habits and become the newly embedded unconscious way you do things.

Many of us are not aware of the subtle relationships beneath the synergy of our four domains or how they can be increased. The ID process will enable you to **feel** those relationships and help you to know how to learn from them.

We expect many of you who pick up this book to be savvy and intellectually well traveled. Most will have your own favorite performance improvement models and constructs. We invite you to consider them anew through the lens of this four-domain model. Then we encourage you to integrate your favorite models with content introduced here and discover the added value that results. The ID model is not intended to replace other models; rather, it is meant to be a framework to magnify their usefulness.

For example, Appreciative Inquiry (AI) is a philosophy of change that we've embedded in the ID model and, we believe, broadened its applicability by being expressed through the model. By coupling AI with ID, AI immediately unfolds in the four interdependent domains in ways that enrich the experience of AI. We get an integrated feel for what it means to hold an appreciative stance in life through our body, mind, emotions, and spirit. The same is true for emotional intelligence (EI). When coupled with ID's model, the EI model branches out naturally into the other domains of intelligence that interact with emotions. With ease, similar value emerges when ID's model is in interplay with Wilber's AQAL model, Peter Senge's five disciplines, Howard Gardner's multiple intelligences, the Myers-Briggs Type Indicator (MBTI), Johari's Window, Learning Styles Inventory--and just about any coaching, team building, and core competency leadership models. In short, practically any model or tool we've encountered has been enriched when coupled with the ID model.

To be clear, what ID's model contributes is a coherent and elegant way to bring awareness to the four domains of internal and external human reality, and to move people to action in a purposeful, integrated manner. It offers an organizing framework that provides a container for many disparate insights and breakthroughs around human understanding and intelligence. It's the difference you feel when you get around to organizing the piles of files and papers in your office into categories that are accessible, valuable, stimulating, and vibrant to you. Entropy is transformed into generative energy. Structure activates and synergizes the randomly dissipated intelligence.

What Is Integral Development All About?

Until Howard Gardner's, David McClelland's, and Hay/McBer's research in the 1980s, cognitive intelligence (CI) was the way we measured our "smarts." Gardner's books had an immediate appeal, identifying ways that talent is expressed beyond conventional awareness. Suddenly, changes in educational pedagogy began to be discussed and engaged. Overlooked intelligences finally were being acknowledged and affirmed.

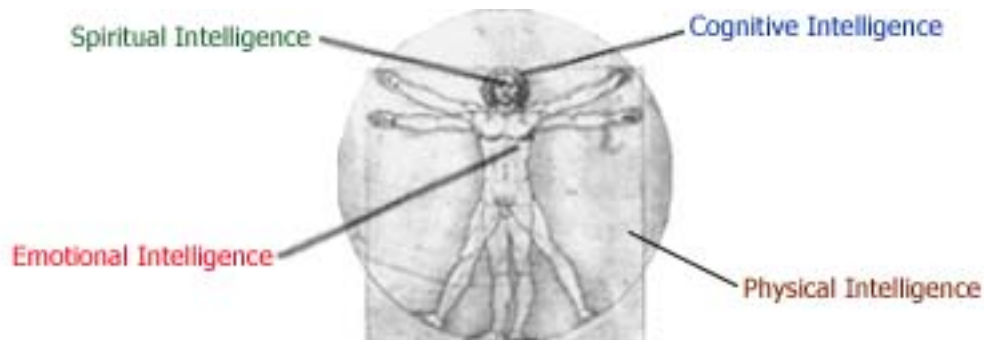
In the 1990s, Goleman's bestseller books on emotional intelligence permanently changed how we understand personal and professional effectiveness as well. In a book focused on business research and applications, Goleman cites a longitudinal showing that "emotional intelligence abilities were about four times more important than IQ in determining professional success and prestige—even for scientists."¹¹

Continuing research in the neurosciences has advanced our understanding of the psycho-biology of intelligence. Research into the synaptic and neuro-chemical dimensions of cognition are mapping

connections throughout the physiological network, demonstrating their impact on how we think, sense, feel, process, and act or react in the world.¹² Two additional domains of intelligence continued to solidify as distinct sources of knowledge and wisdom--physical intelligence (**PI**), networked throughout the body and brain; and spiritual intelligence (**SI**), identified by some researchers as a "god spot" in the frontal lobe of the brain, while being discounted by others.¹³

PI springs from the five senses (sound, touch, sight, smell, and taste) as well as through its autonomic regulation of drives, immune systems, metabolic rates, and other subsystems. **SI** engages during experiences of deep connection or communion, where boundaries dissolve, and we feel ourselves within an expansive or universal energy. Such connections may be animated initially through the heart (love, compassion, suffering), the mind (truth, wisdom, insight), or the body (art, movement, work, sex).

The brain, then, may be the central node for all the intelligences, but not the sole *locus* of intelligence. Human intelligence exists in every system, subsystem, structure, organ, muscle, and cell of the body. The dynamic anatomy of being human is a synergy far finer and deeper than we can easily grasp. Yet, with each new insight comes an understanding of how networked we are with intelligence, and how much of that intelligence is awaiting cultivation.



Imagine what would happen if individuals, groups, and organizations were able to harness their latent intelligence and synergy accessible through all four domains. Perhaps we would be better able to create alternatives to problems that have dogged us for months, years, or even generations. If all of us are smarter than any one of us, then it also would seem that accessing all four domains of intelligence holds more wisdom than any one or two of them.

Here's an example of how the ID process was used to help remedy a deteriorating pattern of unproductive behaviors and outcomes in a workplace team.

A group of 12 employees, including two managers, had hit an impasse about how to deal with issues stirred up within a close-knit group of colleagues. The precipitating behaviors centered around one individual's experiences. The employee in question, Terri, was profoundly deaf. She had been hired from another unit of this major hotel services chain and integrated without difficulty during the initial six months. Now, over a year later, in her personal life she was struggling with various aspects of her marriage. At the same time she became pregnant. As her pregnancy progressed, her olfactory sensitivities changed--including a new, strong sensitivity and aversion to perfumes and even the aroma of coffee. Terri let her colleagues know about this and they tried to accommodate, yet it became quite an imposition and seemed never ending. Even the zest of squeezed lemon in tea was unmanageable.

As for Terri, the pregnancy affected her physically, emotionally, mentally, and spiritually--including her connectedness with her workplace community. She felt angry, alienated, worn out, and misunderstood. This was the opposite of how she had hoped to experience her working community during her pregnancy. The situation was difficult for everyone involved.

After meeting both individually and in small groups with some of her colleagues, and applying the ID process, I probed Terri's emotional state. What emotions was she experiencing? Her anger, fear, and sadness poured forth. I explored with Terri what was behind each emotion. Physically, what did she experience when she reacted to the various smells and how did she physically express that to others? What assumptions did she hold about her colleagues' behaviors? How did that affect her emotional state and how she responded to them? And what was going on for her in how connected or alone she felt at this important point in her life?

In separate meetings with Terri's colleagues, similar questions were explored but from their perspectives-of having to accommodate some pretty strong requests (and then demands) about perfumes, coffee, tea, and foods. Her colleagues cared for and about her, yet the stress of these issues in combination with an already stressful workload (due to recent cutbacks) brought them all to the breaking point. Nerves were frayed and work was not getting done as a result.

By going through a process of focusing on experiences that people had in the physical, emotional, cognitive, and spiritual domains, they began to untangle a messy set of feelings and interactions that had them locked down in frustration. As they got a handle on each domain, they learned to exercise their awareness about the impact of language, emotions, and how they approached one another as well as how to show good will and faith in each other. They also

learned how to make simple requests, agreements, offers, inquiries, and statements about what mattered to them as individuals and as a team.

In an all-hands-on-deck meeting, I facilitated the team went through a careful process of expressing how they cared for each other and particularly Terri during this special time. People spoke directly and sensitively. Individuals spoke about what they wanted for themselves, Terri, and the team. A renewed story took form about who they were and what they wanted to be as a community. Simple, sensitive requests and agreements were made. Assumptions were clarified and adjusted towards good will. Terri's colleagues listened carefully as Terri shared her pain and desire for things to be better. Apologies were offered and accepted.

This process allowed a great deal of pent up frustration to be ventilated and transformed into socially supportive and productive work. Other stresses were still present from the cutbacks, yet this team got through a bottleneck of conflict that had made coming to work a headache. Terri worked up to her last few weeks before giving birth and was given a genuinely joyful and warm farewell by managers and co-workers as she began maternity leave.

Once learned, the ID model and process can be applied in consulting, coaching, training, therapy, educating, and in our personal life. In our training seminars, the learning methodology is highly interactive and grounded in everyday workplace and life situations. In this *Guidebook*, we invite you to imagine ways you might bring some of these ideas and exercises into your daily life--whether in the workplace or at home. And then, do it. Again and again. We want you to learn how to use your four domains to "walk your talk," strengthen your relationships, and be more connected and productive in life.

How Can You Apply Integral Development To You?

Try this. Think about a time when you created or contributed something to the world that was really meaningful to you--perhaps from your personal experience, family life, work, or elsewhere.

Now, take a moment to recall as much as you can about that experience.

What was going on for you **physically** before, during, and after that experience? Did you feel safe and secure or insecure on some level? Were you tense or relaxed -- pumped up with adrenalin or relatively calm? Do you recall if you had been feeling tired or rested, eating well or poorly? What other details do you remember about your physical state?

What was going on for you **emotionally** before, during, and after...? What range of emotions did you go through (anticipation, happiness, confidence, fear, anger, sadness, guilt, or others)? What emotions were primary? Did you seem to be in control of the emotion or did the emotion control you? Did you try to suppress any emotions?

What was going through your mind (**cognitively**) before, during, and after...? What assumptions did you carry about yourself? Perhaps you were thinking...

- "This is a matter of personal integrity and I must speak out in order to maintain my self-respect."

What assumptions did you carry about others? Perhaps something like...

- "Others may misunderstand or even reject me as a result of my doing this."

What assumptions did you carry about the world? Perhaps something like...

- "Even though my actions may be misunderstood and I may be rejected, over time I believe the larger human community may appreciate this act of conscience."

Finally--before, during, and after the experience, did your **spirit** shift in any way--did you feel more connected or disconnected with yourself, others, nature, the world? Did you experience a sense of attunement, meaning, being in touch with something fundamental or sacred in life? Was your spirit uplifted?

From this quick reflective exercise, can you sense more of the texture of your experience? This example was from your past. You also can use the same process when preparing to go into a situation of some importance. Simply do a one-by-one scan of your four domains of intelligence, paying attention to what you find in each. If you like what you find, reinforce it. If you don't, then change it--envision how you'd like it to be and allow that changed image to cascade through your other domains. Be aware of your internal conversation. Intentionally engage in self-talk with language that is reinforcing, expresses confidence in the best part of you, and holds faith in good outcomes for you and others involved. Walk and move in a centered, balanced, and fluid manner. Feel gratitude for what is good, true, and beautiful in your life.

Think of it this way: much of what we know is latent--waiting to be tapped by the right questions, frameworks, or models. The ID method is designed to bring into awareness and articulate that latent wisdom. When it does, it helps reveal the interdependent relationships between things that affect your life. And that's a powerful set of forces to tap into. Here's how to do that.

Part II

An Overview of the ID Framework and System

Starting at the Beginning...

The process of Integral Development starts with a series of definitions. Once you have those definitions in your hip pocket, the rest will flow more easily. Like being introduced to the cast of characters in a novel—at first it takes a little time and energy to grasp their names and characteristics. So let's just jump in.

A Working Definition of Intelligence

Intelligence is the capacity to develop and maintain awareness, gain insights, and be intentional in expressing and engaging yourself constructively to create, solve problems, meet needs, and produce something of value. Intelligence offers a way to make sense of life, find meaning, and effectively care for and contribute value in the world.

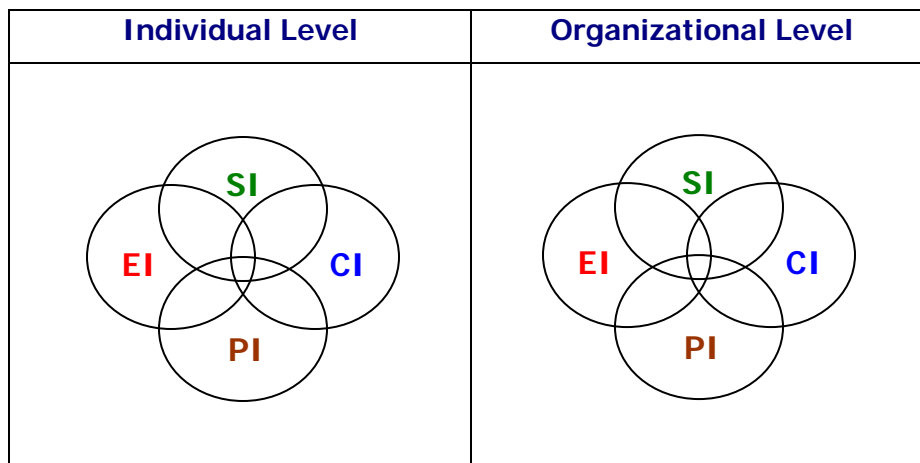
The Building Blocks: Integral Development Definitions

To make the ID model as simple as possible, it helps to adopt the following six definitions:

1. Levels. The four domains of intelligence can be applied to two levels—the individual and the organizational.

Just as individuals have four intelligences, so do organizations. Integral Development of organizations involves assessing and developing healthy and effective conditions for a workforce's physical well-being [PI], productive emotional climate [EI], top-to-bottom cognitive engagement [CI], and sense of meaningful contributions toward meeting needs in the world [SI]. (Note: For followers of Wilber's AQAL Model, the use of the term "Levels" here has to do with where the process is *applied* [personally or organizationally], not "levels or stages of development.")

In this book, when we refer to “you,” we mean you as an individual. We are focusing on the **Individual Level**.



2. Domains. Both levels contain *four domains* of intelligence: **physical (PI), emotional (EI), cognitive (CI), and spiritual (SI)**. Each domain is distinct yet intimately connected with the others. They are in constant interaction whether or not we are aware of it.

3. Quadrants. Each domain of intelligence has *four quadrants* within it—the left two are about internal experience and the right two are about observable actions.

The four quadrants are: Self-Awareness, Self-Care, Social Awareness, and Social Care.

INTERNAL	EXTERNAL
<p style="text-align: center;">Self-Awareness</p> <p>The conscious attention you give to the energy & functioning within each of the four domains.</p>	<p style="text-align: center;">Self-Care</p> <p>The action you take to develop & sustain your health & well-being in each of the four domains.</p>
<p style="text-align: center;">Social Awareness</p> <p>The conscious attention you give to the energy, functioning, and interplay of social and ecological relationships.</p>	<p style="text-align: center;">Social Care</p> <p>The actions that you take to develop & sustain healthy social & ecological relationships.</p>

4. Competencies. Each quadrant contains specific *competencies*. A competency can be demonstrated through specific learnable behaviors. Taken together, those competencies show that an individual is well developed in terms of his or her Self- Awareness, Self-Care, Social Awareness, or Social Care.

Below is a *sample of competencies* from one of the four domains: **Emotional Intelligence**.

Emotional Intelligence Competencies

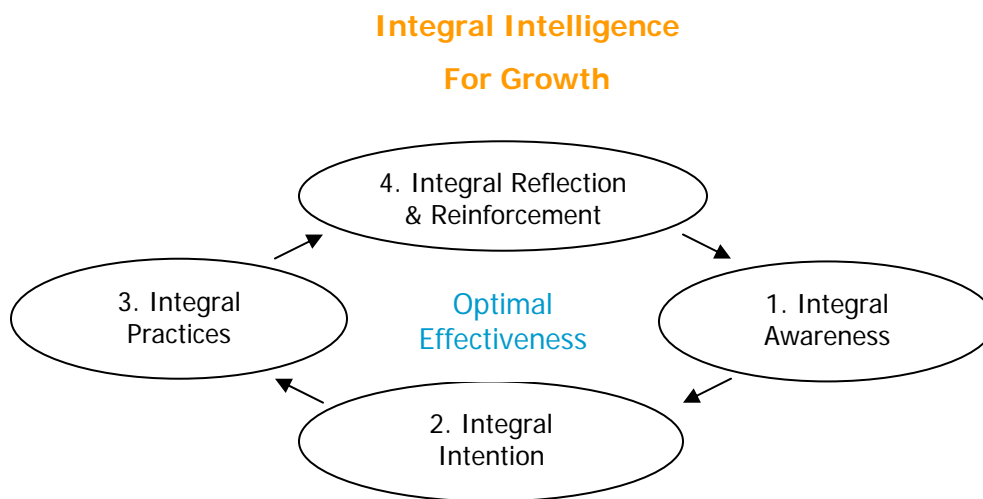
<p>Self-Awareness</p> <ul style="list-style-type: none"> • Emotional Awareness • Self Appraisal • Self Esteem 	<p>Self-Care</p> <ul style="list-style-type: none"> • Expressing Emotions Healthily • Practicing Emotional Resilience • Acting with Emotional Balance and Resourcefulness
<p>Social Awareness</p> <ul style="list-style-type: none"> • Empathy & Compassion • Service Consciousness • Understanding Social Dynamics 	<p>Social Care</p> <ul style="list-style-type: none"> • Influence & Power • Trust • Interdependence

5. Practices. Each competency has *practices* designed for its development. Doing practices on a regular basis allows you to stretch your behavioral choices and experience what new behaviors are like—mentally, emotionally, physically, and spiritually. As you practice these behaviors intentionally, they become routine and finally embed themselves as unconscious habits.

6. Learning, Growth, & Behavioral Changes. The heart of Integral development involves the learning and four-domain behavioral changes attained through increased awareness and regular practice. The reflective process solidifies insights and reinforces what worked and allows you to consider and practice with other behaviors that may work better. This is where information from experience grows into working knowledge. Hidden connections are made visible; you learn how awareness, intentionality, and practice have a momentum that can challenge the old hidden patterns of thought, emotions, and behaviors that have made change a difficult process.

You develop patience and persistence as an antidote to the instability that often accompanies behavior changes. With humility, an expansive perspective (remembering that you have made significant changes in your life before), and an appreciative view, the change process becomes more coherent and graceful and eventually brings a measure of well-earned wisdom. What started out as awareness and practice gradually becomes embodied--part of your expanding body of knowledge.

Here's a way to picture the integrated behavioral change process.



Putting It All Together: A Quick Review

There are two **levels** of application of Integral Development: one for **individuals**; one for **organizations**. In *A Guidebook to ID*, we're focusing on individual development.

There are **four domains** of intelligence to be developed--physical, emotional, cognitive, and spiritual.

Each domain of intelligence (PI, EI, CI, & SI) has **four quadrants**: Self-Awareness, Social Awareness, Self-Care, and Social Care.

Each quadrant has **competencies** that, when developed, collectively express overall competency in that quadrant.

Each competency has specific **practices** that will help to grow that capability. By committing to doing practices and being accountable for them you expand your choices and begin to build new behaviors that will gradually become habits.

And **learning** has been accomplished when you have applied the entire process—beginning with heightened awareness, creating and implementing practices to expand your options, and feeling the enhancements resulting from new behavioral patterns. This entire process reinforces desired behaviors.

PART III

A Closer Look at Each Domain

Looking More Closely at the Four Domains

These are our working definitions for the four domains and a few questions to help you think about how they show up in daily life.

Physical Intelligence (PI) is the effective use of internal and external sensations to recognize, understand, and authentically express yourself in a healthy manner. PI...

- ◆ Involves caring for and nourishing your physical body and biological systems
- ◆ Shows up in your physical stance—your posture as well as where and when you literally are willing to physically take a stand for what you believe
- ◆ Expresses the degree of alignment between your emotions, thinking, and spirit
- ◆ Reflects changes in your emotions and thoughts—just as changing your thoughts and emotions will affect your body chemistry and comportment.

Some questions about your PI:

What messages are expressed through your movements, posture, gestures, and speech? Do you pay attention to stress points in your neck, lower back, head, mouth, hands, arms, legs, and feet? Are you aware of when your breathing is shallow or deep and do you know how to regulate it when needed? Are you attentive to the shifts in your immune system? Do you intentionally shift your body as a way to intentionally shift your cognitive and emotional states? Do you eat nutritious meals; have moderate amounts of sugar, caffeine, and alcohol? Are you attentive to your cholesterol levels, intake of vitamins and minerals, drinking adequate amounts of water? Have you had a yearly physical and dental check-up and any recommended testing relative to your age?

Emotional Intelligence (EI) is the capacity to maintain awareness of the full range of your emotions, to gain insights from those emotions, and to be intentional in the constructive expression of them. EI...

- ◆ Enables you to access emotions to motivate yourself and to manage your interactions with others
- ◆ Expresses empathy, compassion, motivation, and responsiveness to others
- ◆ Is your ability to feel and distinguish between the full range of emotions
- ◆ Allows you to emotionally gauge the situations you are in and to behave appropriately.

Some questions about your EI:

Are you able to sense, articulate, and appropriately act on a broad range of your emotions—from fear, anger, and sadness to appreciation, compassion, and love? Are you able to *feel* and *express* your care and concern for others? Are you able to *accept* the care and concern of others? Are you able to shift your emotional state when it is not serving you? Do you apologize after you've been disrespectful or hurtful to another? Are you compassionate with yourself and to others when disappointments occur? Are you able to forgive others for transgressions, and not carry a grudge for long periods of time?

Cognitive Intelligence (CI) is the mental capacity for understanding, enhancing, and sustaining the web of life and its integrated networks. CI...

- ◆ Comprises your ability to think abstractly, allow for multiple interpretations, reason, and create
- ◆ Allows you to solve strategic problems, anticipating many variables and possible outcomes
- ◆ Includes your ability to think clearly, remain open-minded, and to discern intelligently
- ◆ Enables you to gather knowledge and be objectively dispassionate in your understanding of life.

Some questions about your CI:

Are you able to reason dispassionately, even in the presence of strong emotions, and render decisions that are applied even-handedly, consistent with your principles, and fairly? Are you open to new ideas? Do you use logic toward creative problem-solving and innovation? Does your language choice tend to unify or divide—affecting your capacity to contribute constructively in the world? Are you able to speak your truths in such a way that allows others to freely and safely offer divergent views?

Spiritual Intelligence (SI) is the awareness, appreciation, and expansive connection with life forces larger than yourself. SI...

- ◆ Informs your sense of meaning, purpose, and value
- ◆ Is expressed in your experience of communion with truth, beauty, and what is good in yourself, others, and the world
- ◆ Accesses your capacity for grace, forgiveness, humility, and transformation
- ◆ Grants the courage and wisdom to live in congruence with universal values and principles
- ◆ Recognizes and is humbled by the light and shadow polarities in all life, individuals, groups, and nations.

Some questions about your SI:

Do you respect and act on your own wisdom about what is good, true, and beautiful in life? Do you feel as moved by the needs of others around the globe for dignity, security, and self-determination as you do for those in your own community? Do you maintain an awareness of and responsibility to the healthfulness of the air, land, and water in places near and far? Do you experience I-Thou moments with other people and nature?

What If All Four Domains Were Integrated?

This is the aim of integral development--to articulate the integration of the four domains in a fluid and intentional manner, using it to improve the well-being and effectiveness of individuals, organizations, and the human community.

Integral Intelligence is the ability to appreciate and apply the interplay of the four domains of intelligence in order to live and contribute meaningfully. Integral Intelligence...

- Heightens your awareness of the natural interplay between your physical, emotional, cognitive, and spiritual experiences
- Enhances personal clarity, balance, congruence, and integrity
- Increases awareness of social dynamics and how they are affected by each domain
- Fortifies actions that respect global well-being and acknowledge the obligations of stewardship.

Some questions about your Integral Intelligence:

Do you notice when you're off-kilter with yourself and others, feeling at odds and not integrated? Do you know how to prepare yourself physically, emotionally, cognitively, and spiritually before going into a particularly challenging situation? When angered by major events, do you know how to transform your anger into constructive behaviors and outcomes? When experiencing a gain that came at the expense of others, do you take a stand for fairness even if it means forfeiting that gain?

Now that you have the overview and method, take some time and do your own self-assessment. How developed and balanced are your four domains, four quadrants, and integrated intelligence? Turn the page to get a quick read on those.

Part IV

An Integral Self-Assessment with Practices

An Abbreviated Integral Self-Assessment

The following is a blended, abbreviated version of four separate self-assessment tools—from the physical, emotional, cognitive, and spiritual domains. Your responses will provide a basic sense of your overall level of integrated intelligence in those four domains.

Take about 15 minutes to respond to the questions below, compute your scores, and determine your Need for Attention and Change Strategy. For this mini-version, **primarily focus on your professional life and work, not your personal life**. For each of the items listed below, circle the number that **best indicates how you currently think or feel about yourself at work**. There are no “right” or “wrong” answers, only your honest responses.

Integral Intelligence	Not True of Me	Slightly True of Me	Mostly True of Me	True of Me
1. I am aware of physical signs that alert me to my emotional states when interacting with colleagues at work.	1	2	3	4
2. At work, I know how my emotions impact my performance.	1	2	3	4
3. I know my strengths & limitations concerning my professional abilities.	1	2	3	4
4. I practice ways to maintain or regain a sense of calm, peace of mind, and centered spirit.	1	2	3	4
5. I am aware of the interplay between my mind, body, emotions, & spirit.	1	2	3	4
6. I get enough rest and sleep so that I have adequate energy to work efficiently.	1	2	3	4
7. I bounce back quickly after feeling disappointed in others or myself.	1	2	3	4
8. I express my beliefs in an open manner, endeavoring to be neither aggressive nor defensive.	1	2	3	4
9. I know when I'm feeling whole (and connected to self & others) or alienated (and disconnected from self & others) in the way I'm working.	1	2	3	4
10. I am aware of how my internal dialogue (my self-talk) affects my emotions, body, & spirit.	1	2	3	4
11. I am aware of my body language and what it expresses to others.	1	2	3	4
12. I am able to read other people's emotions through their body language.	1	2	3	4
13. When noticing what others say and do, I assume best intentions.	1	2	3	4
14. I feel compassion for those struggling to be seen, heard, and valued in the workplace and world.	1	2	3	4
15. In times of crisis, I follow the deeper wisdom of my body, mind, heart, and spirit to know what to do.	1	2	3	4
16. I mentor, coach, or intentionally help to develop the best in others at work.	1	2	3	4
17. I regularly inquire about or respond to others' emotional reactions in workplace situations.	1	2	3	4
18. I have the courage to maintain my beliefs even if they are unpopular with others at work.	1	2	3	4
19. When I could speak ill or well of others at work or privately, I speak well of them.	1	2	3	4
20. An integral part of my life involves speaking up for the dignity of others worldwide.	1	2	3	4

Step One: From the previous page, write into the Scoring Chart (below) your scores for each section:

Add your scores for each of the following items:	Your Score	Domains	Overall Strength	Change Strategy
#1 () + #6 () + #11 () + #16 () =		PI		
#2 () + #7 () + #12 () + #17 () =		EI		
#3 () + #8 () + #13 () + #18 () =		CI		
#4 () + #9 () + #14 () + #19 () =		SI		
#5 () + #10 () + #15 () + #20 () =		Integral Intel		

Step Two:

Score for each section	Overall Strength	Change Strategy
14+	High	Reinforce
11-13	Moderate	Develop
10 or below	Low	Strongly Develop

Step Three: Now, to learn how you scored based on quadrants *across* domains, fill in the Scoring Chart (below):

Add your scores for each of the following items:	Your Score	Quadrants	Overall Strength	Change Strategy
#1 () + #2 () + #3 () + #4 () + 5 () =		Self-Awareness		
#6 () + #7 () + #8 () + #9 () + 10 () =		Self-Care		
#11 () + #12 () + #13 () + #14 () + 15 () =		Social Awareness		
#16 () + #17 () + #18 () + #19 () + 20 () =		Social Care		

Step Four:

Score for Each Section	Overall Strength	Change Strategy
18+	High	Reinforce
15-17	Moderate	Develop
14 or below	Low	Strongly Develop

In the full ID process, if your scores indicate a Moderate or Low "Overall Strength" in numerous quadrants in one or more of the domains, there are many practices for developing those areas. We also have practices that further develop your areas of strength. On your own, you could think of quite a few practices that would work well. Jot down several in the margins alongside ours. Below are 16 samples, one from each quadrant of each domain, to give you an idea of how simple an effective practice can be.

Physical Intelligence Practices

Self-Awareness: Notice where you hold tension in your body--jaw, mouth, stomach, neck, back, etc. Pay attention to your breath--is it shallow or deep? Do you find yourself holding your breath or breathing in a smooth, continuous way?

Self-Care: For one week, eat nutritious and healthful foods, have caffeine and sugar in minimal amounts, walk or exercise 20 minutes daily, and get a good night's sleep every night. Journal what results you experience.

Social Awareness: Notice what messages you get from the way others present themselves physically and how they use their body to express who they are.

Social Care: Experiment with different ways that you can physically express your values and beliefs while expressing openness and accessibility to others with whom you are in conversation. Ask a friend for some feedback around this.

Emotional Intelligence Practices

Self-Awareness: Be aware of when your emotions shift throughout the day. As accurately as possible notice these basic emotional experiences in particular: I'm feeling happy, sad, angry, fearful, etc. Also note that you may be experiencing a number of quite different emotions at the same time.

Self-Care: When you are angry, recognize that you are caught *in* that emotion and pause until the anger is no longer controlling you. Then see what difference that makes in how you think, and what you say and do.

Social Awareness: Notice the emotional impact that others have when you are in the presence of a group. How do their emotions affect yours?

Social Care: When someone you know is suffering (with sadness, anger, or fear), notice the impact on their well-being simply by being present with them in a nonjudgmental and compassionate way and not trying to fix them or make things better.

Cognitive Intelligence Practices

Self-Awareness: Notice your internal dialogue when reflecting on your day or life. Is your language appreciative or critical? How does that impact your larger attitude about life?

Self-Care: When feeling hesitant about what others may think about your opinions, speak your views calmly and clearly. Even if it was a struggle to do so, how did it affect your sense of intellectual integrity?

Social Awareness: Notice the different responses evoked by people in positions of authority when they speak to others in a well-reasoned manner. What do reason and logic contribute that is valuable to people?

Social Care: In a conversation with others, when something disrespectful of a person or group is being expressed, speak up and ask if that was the intention. Let it be known that you are standing witness to the dignity of others. See what difference this makes in the integrity of the people and the integrity of the conversation.

Spiritual Intelligence Practices

Self-Awareness: Notice when you experience a sense of connection and flow with life. What is it that you are grateful about in your life? Make a list and add to it for two weeks. Read over that list every morning for the following week. Be attentive to what this brings forth in you.

Self-Care: Take time daily to do whatever allows you to feel more harmonious with life--whether through art, music, dance, being in nature, meditating, volunteering to serve others, or other avenues. Feel how doing this affects your sense of being centered and calm.

Social Awareness: Be attentive to what kinds of activities or events build a sense of esprit de corps and morale in groups or organizations. Notice what impact that has on the energy and creative power of the people involved.

Social Care: In group discussions, experiment with introducing a topic that is important to the well-being of the world community (e.g., AIDS, pollution, international conflict, diversity, poverty, and other global issues). Help moderate discussion of the diverse views in a way that maintains mutual respect and allow insights to emerge for mutual learning and understanding. Help others learn to listen and inquire. Reflect on the role of non-judgment, compassion, humility, and openness affected your learning and the learning of the group.

Epilogue

Ending and Beginning

Hopefully, this brief introduction to the ID model has been substantive and accessible.

As you've seen, when systematically applied, ID is a process that supports growth, coherence, and meaning in life. It is an integrated diagnostic and developmental model, aligning and attuning your human intelligence internally and well as with the intelligence of others. And with that alignment comes the potential for rejuvenation, resilience, and sustainability over time. You need that and so does every living thing in the world. Finding ways to tap, conserve, and sustain energy is core to life for us as individuals and for the earth we inhabit. It's an intentional process that, with time, will become habitual and natural.

People can begin at any time to shape their experience of life and care for others. Some of this happens by habit and much of it is by choice and intention. This book is about adding to and accessing the intentional side. You may have noticed that the perennial values of democratic life are reflected in the ID process (dignity, fairness, mutual concern, and responsibility). Combined they bring forth in humans a sense of wholeness, engagement, and perspective that is anchored and panoramic. And from there we recognize the privilege of being stewards of so much that is good, true, and beautiful in the world; and for enjoying the ongoing discovery and exploration of what it means to be human in that world.

It Started with a Conversation...

Conversations are the start of many adventures and ventures in life. In October 2000, a small group of coaches and consultants began a conversation that has culminated in this *Guidebook*.

Our early dialogues focused on the breakthrough concepts and applications of emotional intelligence. Soon, though, they encompassed a much broader vision. After many variations on many themes, we concentrated on a single intention--an integral ID framework--for helping individuals and organizations develop capacity and meaning. We created a model and method that captured what we had been seeking--an elegant, coherent way to grow integral intelligence.

These were not abstract ideas for us. We live and work in an international city that is a crossroads of cultures and the base of American global power and influence. The content of our conversations reflected the fertile geopolitical milieu of metropolitan Washington, DC. Local, national, and international issues were and are a natural part of our landscape and discourse, and inform us about the range of our responsibilities.

Our original idea was to introduce a way to simplify what was complex in human experience and to include capacities that were sometimes ignored—allowing more insight, connection, and progress. With each iteration and application of the ID model we learned more, revised, and continually strengthened the method. With every insight from participants in coaching, training, teams, and organizations, the tools continue to improve and the value of the ID content increases for users.

Beliefs & Values

As a leadership coach, integral consultant and citizen, this *Guidebook* directly reflects certain core values and beliefs. Dignity, fairness, compassion, and love underpin a devotion to the web of life and the energy that flows through it. What is held in common throughout the genesis of the ID framework and applications is a belief in a universal wisdom, held in theistic, non-theistic, and humanist forms, embracing the interconnectedness of the global community, earth, spirit, and cosmos.

A little of that wisdom reveals the natural polarities in nature between light and dark, good and evil, creation and destruction. These polarities are everywhere, including in ourselves. We are humbled by that awareness and endeavor to hold space for contradictions to reach other levels of understanding. We recognize something common in the human story that draws us in our own ways toward an expanded or higher level, being part of something more whole, being in service to something greater than ourselves. That sense of purpose defines our work and drives our bottom line in a way that resonates with obligations to the global community. That feels right and good.

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Lloyd Raines Biography



Lloyd is Principal of *Integral Focus* (www.integral-focus.com) and an ICF Master Certified Coach. He is a seasoned adult educator—in executive and team coaching, leadership development designer and facilitator, and university instructor. He partners with clients committed to integral growth and wise stewardship of vital resources, working with leaders and executives from Fortune 500 companies, federal government agencies, the United Nations, and not-for-profit organizations. He was a founding member and continues to teach in Georgetown University's Leadership Coaching Program. He previously taught justice courses at American University and professional ethics at the University of Maryland University College.

Lloyd is committed to the optimal growth of his clients through curiosity, inquiry, and provocative challenges to the way things are. He draws on insights from appreciative inquiry, the behavioral and neuro-sciences, global best practices, worldwide trends, and moral philosophy. He is a certified consultant with The Leadership Circle, Leadership Agility, the Center for Creative Leadership's suite of executive and management assessment tools, PeopleScan (Spiral Dynamics), Cultural Transformation Tools, the MBTI and Deep Type, DISC, FIRO-B, and others.

He is an uncertified pragmatic idealist. He also enjoys writing, café conversations, two artistic daughters, and the buzz of an enriched life with his wife and their aging yet still energetic chocolate Lab.

End Notes

¹ See Howard Gardner, *Frames of Mind* (1983), *Multiple Intelligences* (1993), *Leading Minds* (1995), and *Intelligence Reframed* (1999).

² Daniel Goleman, *Emotional Intelligence* (1995), *Working with Emotional Intelligence* (1998), and *Primal Leadership* (2002, with Richard Boyatzis and Annie McKee).

³ Ken Wilber, *Grace and Grit* (1991), *Integral Psychology* (2000), *A Brief History of Everything* (2000).

⁴ See “The Never-Ending Upward Quest,” an interview with Don Beck. “*What Is Enlightenment?*” Fall/Winter 2002, pp. 105-126.

⁵ See www.spiraldynamics.com and www.spiraldynamics.net

⁶ Kohlberg's “pre-conventional, conventional, post conventional, and post-post conventional” and Gilligan's “self interest, care, universal care.” ID's assessments reflect post conventional care and universal care.

⁷ See Suresh Srivastva and David Cooperrider, *Appreciative Management and Leadership: The Power of Positive Thought and Action in Organizations* (1990)

⁸ Sue Annis Hammond, *The Thin Book of Appreciative Inquiry* (1996)

⁹ Richard Strozzi Heckler, *The Anatomy of Change* (1984), *Holding the Center* (1997)

¹⁰ See The Worldwatch Institute, *State of the World 2003* (2003). Their research highlights five major challenges faced globally: 1) an increasing number of people lacking means for a decent life; 2) pollution that alters the regulators of key ecosystem processes; 3) toxic chemicals and waste; 4) invasive species that undermine native ecological balance; and 5) pervasive ecological decline (deforestation, coral reefs, over fishing); pp. 5-8.

¹¹ Goleman, *Working with Emotional Intelligence*, pp.44-45.

¹² See especially neurologist Antonio Damasio's *Descartes's Error* (1994), *The Feeling of What Happens* (1999), and *Looking for Spinoza* (2003)

¹³ Damasio does not believe there is a brain center for spirituality. Rather, he sees “the sublimity of the spiritual is embodied in the sublimity of biology...” (2003: 286).